

by angels and borne to a far-off shrine in the midst of royal Italy. There for centuries it has stood, admired and cherished, the center of pious and thankful pilgrimage. Thus a heart at whose door Christ knocked and received entrance, when a new and holy love filled it and thrilled it, consecrated to the souls of a far-off heathen land, revealed its precious message to thousands of Hindoos, and among the many believers there was a noble girl whose blessed comfort in her Savior found expression in the wondrous words of the hymn, "In the secret of His presence, how my soul delights to hide !

Oh, how precious are the lessons which I learn at Jesus' side !" etc.

As a single, quivering dew-drop reflects the blue sky on a June morning, we reflect God's goodness; and as it pictures in miniature that vast expanse of heaven, so does a soul comforted in His Son reveal His Divine love.

Hiram, O.

#### "NOT IN VAIN"

C. H. BALSBAUGH

To one of "The King's Daughters :"—I—So you call yourself, and I hope so you are. So are all true Christian women. But you assume this special designation to signify that you are so in a peculiar sense. The exhortation in I Cor. 15:58, is general. If it were heeded and exemplified, all our dissensions and disruptions would be thoroughly healed and we would work with the harmony and efficiency indicated in Eph. 4:16. "Always to abound in the work of the Lord," means far more than the fruitless ado which keeps some of us so busy. There is not a little work in the church which is not "work in the Lord." Sectional motives must be kept in the back ground. What a fuss the Jews could make to gain a convert, which after all was only a "two-fold child of hell." Matt. 23:15. This is written for our admonition. Character first, numbers if possible. Not numbers at all hazards whether the character be exalted or suspicious. There is too much "wood, hay and stubble" in the building already. We should exercise the utmost discretion to gather the best material. Let every soul be thoroughly subjected to the test of Calvin. Any soul that cannot glory in the cross of Christ, is not fit to be the King's daughter. "I am crucified with Christ," is the one true certificate of membership in the church of the living God. We can work in the Lord only as we allow the Lord to work in us. In I Cor. 15:10, we have a beautiful presentation of the true philosophy of Christian work. That is the secret of Paul's incessant work and marvelous success. It is the true motto for the King's Daughters. Paul was only a legible copy of Jesus. The

duplicate may be dim, but it must be real; the unmistakable product of the Holy Ghost.

The work of the Lord is of the highest order. We get a view of its character and scope and method in John 5:17 and Matthew 20:28 and II Cor. 8:9. If we would be mighty manward we must be as familiar with Col. 3:1, 2, 3, as with the fact of our existence. The ordinance is nothing till we find the reality it typifies. The letter is nothing till we know the author. The best intellectual culture is nothing till we gain the knowledge of God as an imminent verity. The best ecclesiastical acquirement is nothing till our connection with the head of the church is as vital as that of humanity with Deity in Emanuel. Then "our work in the Lord is not vain." We have the same guaranty of success that Jesus had. We have the same spirit, the same aim, the same joy. We are wise with His wisdom, strong with His strength, at rest in His peace, sustained by His hope. I Cor. 1:24; Phil. 4:7; Col. 1:27. How can such work be in vain? Failure would simply be the defeat of Omnipotence,

Go on daughter of the Lord Almighty, and show the world that you have indeed been born from above in that you are the very reverse in quality and aim and enjoyment of the finest specimen of "the natural man." No compromise with I John 2:15, 16. Lift high the banner of Gal. 6:14, Be not ashamed of your lineage. Isa. 53:3. In all your labors and trials and suffering and sorrow may you be sustained by Romans 8:18. Only be sure that your work is "in the Lord,"

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#### A CONTENTED SPIRIT

C. H. WETHERBE

Paul said: "I have learned in whatever state I am therewith to be content." Contentment, under every condition in life, was a lesson which Paul had to learn. How long it took him to thoroughly learn this great and most valuable lesson we do not know, but what is of special importance is the fact that he did learn it. He disciplined his spirit into a state of solid contentment, whatever the circumstances might be under which he was placed. But of course such a contentment never meant to Paul a languid indifference to personal obligation in manifold ways. It was not, with Paul, a listless succumbing to adverse situations, a limp giving up of all effort to do what good he might. It was, on the contrary, a restful assurance that an overruling Providence had supreme control of every situation in which he was placed, and that God would bring out of each situation such issues as should honor his name. Canon Liddon says

that "one motive for cherishing a contented spirit is confidence in the wise and loving providence of God. We each are placed where we are. God is too wise not to know all about us and not to know what it is best for us to be and to have; and God is too good not to desire our highest good, and too powerful if he desires not to effect it. Our true course is to remember that He sees further than we do, and that we shall understand him in time when his plans have unfolded themselves." It seems to me that the strength and solidity of a Christian's contentment depend very largely, if not wholly, upon his abiding consciousness that God does actually order his life, that God has truly placed him where he is and that he is using the Christian to bring forth results which are of vastly greater moment than the Christian conceives of.

#### CHURCHES AND PASTORS

J. O. TALLEY

It is not to be wondered at, that we are followers of Jesus. Are gladly becoming conscious of the fact that there is something lacking in our members, and also in many cases, in our ministers.

The trouble may be briefly summed up thus, "We have been trying to do some things that only God through the Holy Ghost can do." Our churches have not been taught "somethings" that are the very foundation principles of Christianity.

In conversation with a brother recently, who is a member of a congregation where they are trying to secure a pastor, he unbosomed himself to me, in lamentation, that a minister who had once been pastor of their church, and had had wonderful success in making converts, and building up their congregation, had quit the ministry, and, my lamentor, was so sorry.

I interrogated him further, and he told me that said minister, had served them faithful and free, made his own living, supported his own family, gave liberally to expenses of the church, and most of his time, until finally poverty drove him to seek some other occupation, and quit the ministry. The members were all so sorry, but it was evident to me that their sorrow was not so deep as to reach their pocket-books. Had their sorrow been of the Godly sort "that worketh repentance" of the covetousness, and led them to help that poor minister, he would have been in the work yet, and that congregation instead of crying for a pastor to come and build up their wasted condition, would now be strong and flourishing. This church lacked something, i. e., Consecration. They let their poor pastor and his family go to poverty, while they gain riches, and got more farms.